

Δ 2.  
SERMON

Occasion'd by the

French Invasion;

In Favour of the

PRETENDER.

Preach'd March 14 1708.

ISAIAH VII 5, 6, 7.

*because Syria, Ephraim, and the Son of Remaliah have  
taken evil Counsel against thee, saying,  
let us go up against Judah, and vex it, and let us make a  
breach therein for us, and set a King in the midst of it, even  
the Son of Tabeal:  
thus saith the Lord God, It shall not stand, neither shall it  
come to pass.*

By THOMAS BRADBURY.

*The Third Edition.*

L O N D O N :

Printed by H. Hills, in Black-friers, near the Water-  
side. For the Benefit of the Poor.

ISAIAH VII. 5, 6, 7.

*Because Syria, Ephraim, and the Son of Remaliah have taken evil Counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a King in the midst of it, even the Son of Tabeal : Thus saith the Lord God, It shall not stand, neither shall it come to pass.*

**S**ometimes God speaks so loud in Providence, as to call our Meditations after him. *The Lion has roar'd, who will not fear? The Lord God hath spoken, who can but Prophecy?* Am. III. 8. When he answers a People by terrible things in Righteousness, Psal. 65. 'tis not meerly to set us a gazing, but to make Religion circulate in our Hearts and Lives. There's an Adoration in every true regard that we have to his Proceedings. To observe what he does with an humble Reverence, is more than a Speculation ; it has a place among the Solemnitys of Worship : for *his way is great in the Sanctuary, when he does Wonders, and declares his Strength among the People.* Psal. 77. 13, 14.

You will all know the reason of my chusing these words by the very Sound of them : I leave your own thoughts to fix a Connection between what you read, and what you hear. That Duty may have a share in our Concern and Discourses about the present *Invasion*; that we may think and talk of it like Christians, I have led you back into a Case of the same Completion with your own.

You need look no further than this Chapter for the whole Story that the Text belongs to. *In the days of Ahaz King of Judah, Rezin the King of Syria, and Pekah the Son of Remaliah King of Israel, went up, towards Je-*



rusalem to war against it. 2 Kings xv. 37. ver 1. This War was begun in his good Father's days; 'twas a Quarrel of long continuance. They pursu'd it in this King's Reign with a great Advantage: It's probable we have two separate Storys in that woful Account; 'The Lord God deliver'd him into the hand of the King of Syria, who smote him, and carry'd away a great Multitude of them Captives, and brought them to Damascus. Besides this, Pekah the Son of Remaliah slew in Judah an hundred and twenty thousand in one day, all valiant Men; and Israel led Captive of their Brethren, Two Hundred Thousand Women, Sons and Daughters, and exceeding much Spoil: 2 Chron. 28. 5, 6. Tho, by the solemn Persuasion of a Prophet, they refunded the Captivity, and sent the People back again to their own Land. These two Enemys had each of them crush'd Abaz apart, and now they are joyning to make the next Desolation more compleat. The News of this Expedition comes to Court, with such an Influence upon them, as a People under the Frown of God are most liable to. They, whose Hearts are fix'd, trusting in the Lord, need not be afraid of evil Tidings; but when it was told the House of David, that Syria was confederate with Ephraim, his Heart was moved, and the Heart of his People, as the Trees are moved with the Wind. Psal. 112. 7. ver. 2.

We don't find any Tincture of Piety in all the Disturbance: That Prince has a Brand upon his Name, as one of peculiar Stupidity. He was neither to be allur'd nor frighted into his Duty. A desperate Humour of folly is what the Holy Ghost records for his most notorious Character: *In the time of his Distress he trespassed more against the Lord God of Israel; This is that King Abaz.* 2 Chron. 28. 22. But, here behold the Divine Goodness! God deals with the Jews in those Surprizes of Love that are promis'd to the Gentiles: We may say of this People, that he sends to them *who asked not for him, and is found of those who sought him not.* Isa. 65. 1. Tho' Prayer was never a Message to him, yet Mercy

has one to them. Thus kind is he to the unthankful and Evil. And, how truly may this be wrought into our Accounts of Privilege under the Gospel? We are the Charge of a Mediator, who receiv'd Gifts for Men, even for the *Rebellious*, that the Lord God might dwell amongst them. Psal. 68. 18.

The Prophet comes upon a gracious Errand, to hush the Waves of Terror, and direct a Calm: and you may observe with how much contempt he speaks of the Invaders, and the noisy Preparation they had made. *Take heed, and be quick; fear not, neither be faint-hearted, for the two Tails of these smoking Fire-brands; for the fierce Anger of Rezin with Syria, and the Son of Remaliah.* ver. 4.

These are Terms that *Abaz* could not dare to give an Enemy, who had scour'd thro' the Land before; his Fear would rather magnify the Danger than banter it.

But God sees not as Man sees; he sits in the Heavens, Psal.

21. 4. from whence he surveys all the Motions of Nature, and there he laughs at them, there he has them in derision. My Text is the grand Resolve of Eternal Justice, when we see the Enemys Confidence expos'd as a thing most provoking; and then their Sentence fix'd Because *Syria Ephraim*, and the Son of *Ramilliah*, &c.

The Device and Assurance of these Confederates are the Crimes that fasten a Ruin upon them. God loves to take the Wise in their own Craftiness, and the Counsel of the froward is carry'd headlong, Job 5. 13. 'Tis true, there were many Abominations in *Judah*. *Abaz* is one of the most infamous Names in all their Roll of Kings; but that was no excuse to a ravening Neighbour. The Idolatry, Violence, Falshood, and Unbelief of the People, deserv'd that God would stir up all his Wrath, to make a full end of them: And yet, he takes it ill, that *Syria* and *Ephraim* are combin'd in a gloomy War against them. I'll swell up the History into a general Case, and give you the Sense of it in this Proposition:

God doth and will resent the Designs and Confidence of those who aim at the Ruin or Slavery of his People.

The



The Parts of the Text and Doctrine are the same, and shall be consider'd together in the following Method.

I. I will open the Provocation of those, who design no less, than the subjecting of God's People and Interest to their own Tyranny.

II. Enquire into the Resentment of it, that has so good an Aspect upon those in danger.

III. Apply the Discourse.

I. The Device and Confidence of the Enemy, that is scandalous in the Eyes of Heaven, and shall be made so to the World, may be consider'd in the several Branches of my Text.

1. There's a vigorous Application to the most formidable measures. Tho' it looks like a force upon Nature, and shews what a Power of Infatuation Cruelty may pretend to. The *Syrians* and the ten Tribes were People whose Interests and Designs us'd to lie far asunder. In Religious Affairs they bore a very differing Character: We find in their Historys a great many Quarrels and Confusions among them; and yet these two unite in a design against *Jerusalem*. This was very provoking to God, that Mischief should do what Inclination could not; he therefore threatens to take off the Restraint, and let the people who are now confederate with *Ephraim*, return to their usual Hatred. *The Syrians before, and the Philistines behind, and they shall devour Israel with open Mouth* Isa. 19. 12. This may put us upon lamenting the Reputation that our various Opinions have grown to. What pity is it that they should be thought worthy to divide us in the Measures we pursue, and the Conversation we chuse? How much wiser are the Children of this World in their Generation than the Children of Light? Luke 16. 8. When there's any famous Opposition to be made against Religion, Men of differing thoughts can unite in it. All varieties are laid asleep, and not suffer'd to damp the Vigour they conspire with; the Noise of Passion is quieted; there's a suspense

of mutual Jealousys, when they have some common Drugery in hand against the Peace of Christians.

David foretold this of our Days; for tho' he found it so in Person, yet the truth of the Prophecy out-liv'd him, and belongs to these latter Ages. *The Kings of the Earth sit themselves, and the Rulers take Counsel together against the Lord and against his Anointed.* Psal. 2. 2. 3. 4.

The Apostles, in their Exposition of this passage, apply it two ways: First, It helps them to understand the Violence that was offer'd to our Lord. *Of a Truth against thy holy Child Jesus, whom thou hast anointed,* Acts 4. 27. 29. both Herod and Pontius Pilate, persons divided by Interest and Envy with the Gentiles and people of Israel who were so mutually inflam'd, that the one was always jealous of losing a Government, and the other groaning under the weight of it; yet these were gathered together to do whatsoever God's Hand and Counsel determin'd before to be done. Secondly, 'Tis what they fetch their own Supports from, looking upon the mischief done to themselves as things aim'd at in the Prophecy; Now Lord, behold their Threatnings. and grant unto thy Servants, that with all boldness they may speak thy Word: *q. d.* They are pursuing the same Tract now; These are the standing Politicks of Hell: The Prince of Darkness uses them as the most prevailing Methods for his Empire. He is, and will be a Rival to that King who rules in Righteousness, and shall extend his Dominion from Sea to Sea, and from the River to the ends of the Earth. To these purposes he knows how to cement a Multitude, and keep them entire to a Design against Christianity: ' They have taken crafty Counsel against thy People, ' and consulted against thine hidden ones. They have ' said, Come, let us cut them off from being a Nation, ' that the Name of Israel may be no more in remembrance. They have consulted together with one consent, they are Confederate against thee.

2. They

2. They speak with a great deal of Pleasure in the Design, and of Confidence about the Success; 'Let us go up against *Judah*, and vex it, and make a Breach therein for us, and 'set a King in the midst of it, even the Son of *Tabeal*. This is what God calls Evil Counsel in the former Verse, and indeed there's every thing to make it so; a Contempt of him, and a Cruelty to his People. He has blam'd the former, when it's the Spirit of an Invasion, and 'they say, Let us take 'to our selves the Houses of God in Possession. *Psal. 83. 12.* And, as for the latter, ther trampling upon the Rights of Mankind, 'tis the abominable thing that the Soul hates. When once Persons have frozen up the Compassions of human Nature, and learn'd to act without Tendernefs, as they are a burden to the Earth, so they must needs be odious in the Eyes of Heaven. Indeed, violent Measures are oftentimes needful, for the Rescue or the Protection of Liberty. God has own'd 'em with his Blessing, and, upon some Occasions, has enforc'd the terrible Duty in a peculiar manner. 'Curfed be he that does rhe Work 'of the Lord deceitfully, and curfed be he that keeps back his 'Sword from Blood. *Jerem. 48. 10.* But they are People of another Sort whom he calls 'bloody and deceitful Men; who 'are compar'd to the troubled Sea that casts up Mire and Dirt: 'There's no Peace, said our God, to these Wicked Persons. *Isa. 57. 20, 21.* 'He ordains his Arrow against the Persecutors; *Psal. 7. 13.* and has hung a peculiar Vengeance over 'em, which shall 'rebuke the Multitude of Spearmen, and scatter 'the People that delight in War. *Psal. 68. 30.* The Lord trieth the righteous, but the wicked and him that loveth Violence, his Soul hates: Upon these he will rain Snares, Fire, 'and Brimstone, and an horrible Tempest; this shall be the 'Portion of their Cup. *Psal. 11. 5, 6.*

This is usually the Temper of those who take their Aim at Religion: The two things that made up the unrighteous Judg's Character are seldom parted, 'He feared not God, and he regarded not Man. *Luk. 18. 2.* Superstition is the high Road to Cruelty. When once People have subdu'd all sense of Divinity, they become like the Brutes that perish. And this falls under the Censure of a God, whose Ways are Judgment. He blames *Edom* because he 'pursued his Brother with a Sword,

and he kept his Wrath for ever. *Amos* 1. 11. 'Tis in opposition to a Design thus inflam'd, that he puts on ' the Garments of Vengeance for Clothing, and covers himself with Zeal as ' a Cloke. *Isa.* 59. 17. He prefers the same Charge against Mount *Seir*, that they could, without asking him leave, seize the Land of *Israel* as their own ; that is, they did it in Meditation and Scheme, but there was an interposing Fury to ruffle their Measures. ' Because the Enemy hath said, Aha, even the ' antient high Places are ours in Possession ; because they have ' made you desolate, and swallow'd you upon every side, and ' ye are taken up in the Lips of Talkers, and are an Infamy of ' the People : Therefore thus saith the Lord God, Surely in the ' fire of my Jealousy have I spoken against the Residue of the ' Heathen, and against all *Idumea*, which have appointed my ' Land into their Possession. with the Joy of all their Heart, ' with despiteful Minds to cast it out for a Prey. *Ex.* 36. 2, 3, 5.

3. The Design it self. The Matter it consisted of was displeasing, for which Cause he devotes it to Ruin : For, ' who is he that speaketh and it cometh to pass, ' when the Lord commandeth it not ? *Lam.* 3. 37. There were two things aim'd at by this Invasion.

1. Destruction and Cruelty at present ; ' Let us go ' up against *Judab*, and vex it, and make a Breach there- ' in for us, i. e. work out the Design by the unquiet and factious Spirits that are amongst 'em. God may have one end in unchaining the Enemy, and they be pursuing another ; tho it's our Comfort, that ' there be ' many Devices in Man's Heart, nevertheless the Coun- ' sel of the Lord, that shall stand. *Prov.* 19. 21. There's ' no Evil in the City but he has done it. *Amos* 3. 6. He ' gave *Jacob* to the Spoil, and *Israel* to the Robbers. *Isa.* ' 42. 34. 'Tis mention'd as an Act of his Providence, that he ' begun to send against *Judab*, *Rezin* King of ' *Syria*, and *Pekah* the Son of *Remaliab.* 2 *Kin.* 15. 37. When we consider his Hand in it, we must call it by no harsher a Name than Correction ; take it with Patience, and cry for Mercy. ' If the Lord has stir'd thee up a- ' gainst me, says *David* to *Saul*, there's no disputing the ' Case



Case with him, let him accept of a Burnt-Offering.  
1 Samuel 26. 19. But this is consistent with a vigorous  
Opposition to the Designs of Men; he seldom sanctifys  
the Tools of such a Disciple: They have nothing of his  
Glory in View, but are merely passive to the gracious  
purpose of Heaven; 'tis no part of their Enquiry what  
such a People have done to dishonour God; the Prin-  
ciples that breathe Life into their Cause, the Measures  
they take to ripen it, and the End they are reaching to,  
are all comprehended in themselves. The Distinction  
between God's Design is sending 'em, and theirs in com-  
ing, is very plainly open'd; 'I gave him a Charge to  
take the Spoil, to take the Prey, and tread them down  
like Mire in the Streets: howbeit, he meaneth not so,  
neither does his Heart think so, but it is in his Heart  
to destroy and cut off Nations, not a few, *Isa. 10. 6. 7.*  
Sometimes an Enemy has the Confidence to boast a Di-  
vine Commission. 'Am I come up without the Lord?  
The Lord said unto me, go up against this Land, and  
destroy it. *Isaiab 36. 10.* Which was true, but not in  
his Sense: these are part of the Words with which he  
came to reproach the living God. When a Tyrant has  
been the common Scourge of Nations, tho Providence  
may overrule the Violence, and use it to our Spiritual  
Advantage, yet the thing it self is most abominable to  
those 'Pure Eyes that cannot behol Evil, and look on  
Iniquity; *Hab. 1. 13.* so that it's no wonder, that God  
dissolves a Power thus vexatious. 'He that smote the  
People in Wrath with a continual Stroke, he that rul'd  
the Nations in Anger, is persecuted, and none hin-  
deth: the whole Earth is at rest and quiet, they break  
forth into Singing. *Isai. 14. 6, 7.* But another thing  
that these Invaders aim'd at was,  
2. Conquest and Usurpation for the future. 'Twas  
not enough to plunder 'em in one Battel, but they de-  
sign a continuing Advantage over 'em: 'Let us set a  
King in the midst of it, even the Son of Tabeal. Who  
this *Titular Prince* was, that must be the *Thing* they work  
at, is neither certain nor material. Be he of what  
Line

Line he will, there where three Flaws in his Pretence

*First*, He was not of *David's* Family, whom God had chosen by Name, and 'ordain'd a Lamp for his Anointed. *Psal.* 132. 17. For, tho it was of the Lord that the ten Tribes should revolt, when *Rehobobam* deny'd their Claim of Right, yet still *David* was not to want a Man before him. The Reason of this was rather Prophetical than Historical; dot so much for his Heart being 'right all his Days, as because of the Fruit of his 'Loins, according to the Flesh, he would raise up Christ to sit on his Throne. *Acts* 2. 30. This Honour, of having the Government run in his Family, was peculiar to him. This is the only Race of Kings that could ever claim a Divine Appointment. *Abijah's* Argument for a Succession could be pleaded by none out of that Family. 'Ought ye not to know, that the Lord God of Israel gave the Kingdom over Israel to *David* for ever, even to him and his Sons, by a Covenant of Salt? *2 Chron.* 13. 5. He had taken away his loving Kindness from Saul; but promises to build *David* a sure House. So that this Pretender the Son of *Tabeal*, by his Invasion, was clashing with the positive Order of Heaven, and in open Rebellion to a *Messiah*, who was to be of the Seed of *David* according to the Flesh, *Rom.* 1. 3. But this Argument was peculiar to the Jews, and to those Ages of their Constitution; God had limited and directed 'em both in Worship and Government. He has not delt so with any other Nation, *Psal.* 147. 30.

*Secondly*, This Man did not come with the Consent of *Jehoiadab*. 'Twas a good Argument in *Hushai the Archite*, that *Absalom* had no claim to it: 'Whom the Lord and his People, and all the men of Israel chuse, his will I be, and with him will abide, *2 Sam.* 13. 18. And this last Branch of the Claim is the highest that any in the World can pretend to. For tho' the Powers that be are 'ordain'd of God, *Rom.* 13. 1. yet 'tis a staring Impudence for men to tell us that he Names the Persons, or any other way shows his Approbation than by the Voice of the People. This gives the fairest Title to one in Authority, and the best Hopes of a quiet and peaceable Life to those that are under him. Imposing a

Governo

governor is an Act of presuming Cruelty, and usually an  
 alet to all national Miseries at once. God has therefore  
 brown it in amongst the Plagues of a people whom he con-  
 ended with: 'I will give the *Egyptians* over into the hands  
 of a cruel Lord, and a fierce King shall rule over them;  
*Isaiah* 19. 4. When the *Decree brought forth* against *Israel*,  
 what a dismal compass of Ruin did it take? Their Religion  
 was defiled: 'The Adversary spread out his Hand upon all  
 their pleasing things; the Heathens enter'd into the Sanctu-  
 ary, whom God did command, that they should not come  
 into the Congregation, *Lam.* 1. 10. Their civil Liberties  
 were equally the Jest and Property of others! *Their Inheri-*  
*rance turn'd to Strangers, and their Houses to Aliens,* *Lam.* 5. 2.  
 and therefore when God smiles upon them, it is with a  
 rescue of this Privilege: 'I will bring again the Captivity  
 of *Jacob's* Tents, and have mercy on their Dwelling-places;  
 and the City shall be builded on her own heap, and the  
 Palace shall remain after the manner thereof. Their No-  
 bles shall be of themselves, and their Governor shall pro-  
 ceed from the midst of them, *Jer.* 30. 18, 21. This is  
 more than the Son of *Tabaal* could pretend to.

*Thirdly.* He was only to be the Tool of those that rais'd  
 him to the Throne. His Authority was not a Government,  
 but an Engine that others were turning round at their plea-  
 sure. So that they make him a Jailor rather than a King:  
 One that's to keep a Nation of Slaves in awe, and not be  
 the Head of a People who have any Privileges to enjoy, or  
 any to lose.

This was the Provocation of the Invaders, and this the  
 miserable State which they would humble *Judah* into. But  
 the People, thus endanger'd from abroad, are fenc'd about  
 with a Promise; *Thus saith the Lord God, it shall not stand,*  
*neither shall it come pass.* These Words will have their place  
 under the Second General Head; which is,

II. To inquire into God's Resentment of it. He breaks  
 them and their Design *with a Rod of Iron, he dashes them in*  
*pieces like a Potter's Vessel,* *Psalms* 2. 9.

1. This way he fulfils a providential Anger against the  
 Enemy. 'Tis but the Issue of a Displeasure that has been  
 long

long a gathering: *A performing the Intents of his Heart* Jer. 30. 24. When a people have prepar'd themselves for Ruin by the slower and more common Acts of Injustice, they usually take the final Plunge by some visible Opposition to the Interest of Christ. *For the Violence against Jacob, Shame was to cover the Edomites, and they must be cut off for ever* Obad. 10. The Ten Tribes were run very deep in Iniquity and Justice; there was a Growth of Guilt for several Ages to deserve a Captivity. But when they enter upon this Expedition, Vengeance deals more plainly with them: *Within threescore and five Years shall Ephraim be broken, that it be not a People*, Ver. 8. i. e. so long from the date of some former Threatning. For according to the clearest Computation that I can make from Scripture, *Samaria* was taken about eighteen or nineteen Years after this; tho' indeed the Captivity grew: Armies were sent afterwards to glean the Country and fetch away the little that a former Desolation had left. They were told before that Ruin would come upon them, but now God fixes a Period, and tells 'em that these Threatnings were of no longer than threescore and five Years running, a great part of which Time was spent when *Isaiab* delivered this Message. This may be an useful Consideration to his People, when they are molested by such as God has a long Reckoning with. *He will avenge the Blood of his Servants that is shed, though he bear long with the Enemy. Iniquity shall have an end.* Let us therefore take fast hold of that promise, 'Thou shalt bring down the noise of Strangers as the Heat in a dry place, even the Heat with the shadow of a Cloud: The Branch of the terrible one shall be brought low.

2. Thus he secures the Honour of his Name, not only to show himself a God glorious in Holiness, fearful in Praises, doing Wonders; but a God that keeps Covenant and Mercy to those that fear him. That's the Favourite, the Darling Glory, for he has exalted his Word above all his Name, Psalm 138. 3. 'Tis in this Language that he props the Faith of Israel, and enables them to brave the Enemy: 'Associate your selves, O ye people, and ye shall be broken to pieces; and give ear all ye of far Countries; gird your selves, and



ye shall be broken to pieces; yet, gird your selves, and ye shall be broken to pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand, for God is with us, *Isaiah* 8. 9, 10. Thus he promises the *Jews* a Deliverance from the *Assyrian*, that the *first-born of the Poor shall feed, and the Needy lie down in safety*, *Isaiah* 14. 30. And what's the Fountain-Mercy that the Salvation springs from? You see, Verse 32. *The Lord has founded Sion, and the poor of his People shall trust in it.* The Confidence of those that were united in this Invasion upon *Judah*, did equally strike at their Happiness and God's Honour. They dispos'd of Things and Persons, as if Success was their Property, and *Israel* their Claim. But God takes this Occasion to let them know, that he *rules in Jacob the Ends of the Earth*. As they can do nothing without him any where, so, in a particular manner, they have no right to meddle here. I'll read you a Passage which you can scarce hear without Application: It lets us see how tender God is of his Honour, the Honour of being related to a people, of having an Interest in the Worship they pay, and the Liberties they enjoy. Whenever these are touch'd, Vengeance awakens it self upon the Criminal. The Words are; Because thou hast said, These two Nations, and these two Countries shall be mine, and we will possess it, whereas the Lord was there: Therefore as I live, saith the Lord God, I will even do according to thine Anger, and according to thine Envy, which thou hast used out of thine Hatred against them; and I will make known my self among them, when I have judged thee. And thou shalt know that I am the Lord, and that I have heard all thy Blasphemies which thou hast spoken against the Mountains of *Israel*, saying, They are laid desolate, they are given us to consume. Thus with your Mouth ye have boasted against me, and have multiplied your Words against me; I have heard them. Thus saith the Lord God, When the whole Earth rejoiceth, I will make thee desolate, *Ezek.* 35, 10, 11, 12, 14.

3. This is in answer to the Prayer of the People. Tho' *Azazel* took very irregular Steps, we cannot imagine that all the

the Remains of Piety were gone. There were some few  
of whom the Prophet could use those Words that are typic  
of Christ; 'Behold, I and the Children thou hast given m  
'ate for Signs? *In what?* I wait upon the Lord, who h  
'deth his Face from the House of *Jacob*, and I will look f  
'him, *Isaiah* 8. 17, 18. This will do: It has done wi  
little or no concurrence of Nature. *The People rested the*  
*selves upon the words of Hezekiah, 2 Chron. 32. 8.* whe  
*Rabsakeb* was bauling at their Gates: That which hearten  
ed them, was, *With them is an Arm of Flesh, but with us*  
*the Lord our God.* 'Tis an ill Sign upon a Nation, whe  
God saith of 'em, 'I sought for a Man among them th  
'should make up the hedg, and stand in the gap before m  
'for the Land, that I should not destroy it; but I found  
'none, *Ezek. 22. 30.* Things are brought to a sad pitch  
indeed when there's no good return to that Enquiry: 'Ri  
'to and fro, and see now and know, and seek in the bro  
'places, if ye can find a man, if there be any that execute  
'Judgement, that seeketh the Truth, and I will pardon  
*Jer. 5. 1.* But when the Spirit of Grace and Supplication  
is pour'd out, it make a People terrible as an Army wi  
Banners. This was the usual Round of the Jews, Unbeli  
and Revolt betray'd them into Captivity; but *when they c*  
*ed unto the Lord, he raised them up a Deliverer, Judg. 3. 1.*  
They that are in such a Case may sing, *We have a strong*  
*City, Salvation will God appoint for Walls and Bull-warks, Ps*  
*26. 1.* Let there be more of this amongst us, that our D  
liverance may be capable of that Title, *When the Enem*  
*cometh in like a Flood, the Spirit of the Lord lifeth up*  
*Standard against him, Isaiah 59. 19.*

4. 'Tis a Preparation for the Government he has give  
to a Mediator. This Deliverance out of the Hands of *Syn*  
and *Ephraim*, was a long way removed from Christ's Ap  
pearance upon Earth, and much longer from the Kingdom  
that he's to have; and yet what the Prophet speaks of on  
Mercy flows into the other: *A Virgin shall conceive a Son*  
*and call his Name Immanuel, Verse 14.* And in the next  
Chapter he runs up the Argument to the same pitch: *Say*  
*not a Confederacy to all them, to whom this People shall say*

ne fe  
typic  
ven n  
who h  
ook f  
ne wi  
d the  
who  
hearte  
th us  
who  
m th  
ore m  
foun  
d pit  
' R  
bro  
ecute  
don  
icatio  
y wi  
nbeli  
bey o  
3. I  
strow  
ks, I  
ur D  
Enem  
b up  
give  
f Sym  
s Ap  
ngdon  
of on  
a Son  
e no  
Say  
l say  
eray

federaty; neither fear ye their Fear, nor be afraid: Sanctify the Lord  
Hosts himself, and let him be your dread; and he shall be for a San-  
ctuary, but for a Stone of Stumbling, and a Rock of Offence to both the  
houses of Israel, Ch. 8. 12, 13, 14. This Lord of Hosts is he of whom the  
Apostle says, To them that believe he is precious, but to the disobedient a  
Stone of Stumbling, 1 Pet. 2. 6. He must reign till he has put all his  
enemies under his feet, 1 Cor. 15. Besides the Conquest that he has over  
the Hearts of Men, making them a willing People in the day of his  
power; he also smites through Kings in the day of his Wrath, wounding  
their Heads over many Countries, Psal. 110. 2, 3. Let us learn then to car-  
ry a Deliverance forwards. A Redeemer's Blood has deserved it, and his  
Story is promoted by it. Every temporal Salvation is the Creature of his  
argument in Heaven, and a Step towards his Empire upon Earth. The  
Yoke shall be taken away from thy shoulder, and the Yoke from thy  
neck: the Yoke shall be destroyed, because of the Anointing, Isa. 10.  
or because of the Messiah, that he may show himself to be a Priest,  
who atones and pleads for them to purpose; and a Priest upon his  
throne, Zech. 6. 13. who has all Authority committed to him, and  
shall have a Name above every Name.

The Application of this Discourse may be sum'd up in David's words, Be-  
cause I knew that the Lord is God. Ps. 46. 10. We are to confess him up-  
on such an occasion five ways,

1. By an Expectation and Rest upon his Arm in all our Dangers; If ye  
do not believe, surely ye shall not be establish'd. Ver. 10. When he waives  
other things against us, 'tis to let us know, that without him we shall become  
as under the Prisoners, and fall under the Slain, Isa. 10. 4. Indeed,  
prayers and Counsels are needful. Our Hope of Success is limited to a  
degree of Endeavour. But an Horse is a vain thing for Safety, neither can  
he deliver any by his great Strength. Ps. 33. 17. Tho he is prepar'd for the  
battle, yet Salvation is from the Lord. Prov. 21. 31. And if he do not  
save the City, the Watchman watcheth but in vain. Ps. 127. 1. He  
comes, on one hand, the Confidence and Stupidity of a People, that are  
not led to all Impressions of Danger; and, on the other, those unruly Fears,  
that act as if we had lost a God. Who art thou that art afraid of a Man  
that shall die, and the Son of Man that shall be made as Grass, and for-  
gettest the Lord thy Maker? Isa. 51. 12, 13.

2. By earnest Importunity for his Help, We are now got into the  
Prophet's Case, who cry'd out, Make ye mention to the Nations, behold,  
I lift up my voice against Jerusalem; that Watchers are come from a far Country, and  
have set out their Voice against the City of Judah. Jerem. 4. 16, 19. I can-  
not hold my Peace, because thou hast heard; O my Soul, the Sound of the  
 trumpet, the Alarm of War. The way to Relief lies very open to us.  
When Hezekiah had an Enemy in his Land, he makes a religious Matter  
of it, and sends this Message to Isaiah: 'Tis a Day of Blaphemy, Rebuke,  
and Trouble; wherefore lift up thy Prayer for the Remnant that is left.  
Isa. 37. 3. And what an immediate Answer does God make to it? I will send  
a blast upon him, and he shall bear a rumour, and return to his own Land.  
Isa. 37. 36. That good King does not recommend the Duty to others, that he  
may

may take it out of his own hands, but begs in Prayer: *Incline thine Ear, O Lord, and hear; Open thine Eyes, O Lord, and see.* Ver. 17. And where the Mercy is given in, 'tis under the Notion of an Answer to him: *Where thou hast pray'd to me against Sennacherib the King of Assyria, Ver. 22. this the Word which the Lord has spoken concerning him—He shall not come into this City, nor shoot an Arrow there, nor come before it with Shields, nor cast a Bank against it; by the way that he came, by the same shall he return.* Ver. 33, 34.

3. By a 'Conversation that becomes the Gospel of Christ and our Hope of a providential Mercy. 'Wash ye, make ye clean, put away the Evil of your doings, cease to do evil, and learn to do well: If you be willing and obedient, ye shall eat the Fruit of the Land; but if ye refuse and rebel, ye shall all be destroy'd by the Sword, the Mouth of the Lord hath spoken it. *Isa. 1. 16, 17, 19, 20.* Our greatest danger is from those crying Provocations, which make the Earth mourn, and the Heavens to gather Blackness. Let not 'Iniquity separate betwix you and your God. Trust in the Lord, so shall ye be establish'd; believe his Prophets, so shall ye prosper. *2 Chron. 20. 20.*

4. By returning all the Praise of our Deliverance to him. He stamps his own Name upon the Scourge that was given in the Assyrian Invasion: 'I will put my hook into thy Nose, and my Bridle in thy Lips; and I will turn thee back by the way which thou camest. *Isaiah 37. 29.* He speaks of him as a Brute, and a Slave. 'Tis a Comparison that 'stamps the Pride of all Glory, showing him the Baseness of his Nature, and of his Condition too.

5. By an Application to him for the spiritual Benefit, and the everlasting Issue of all these Mercys. Every Believer has a greater Salvation in his eye, than those that are now wrought out in Providence. There's 'a City that has Foundations, whose Builder and maker is God: *Heb. 11. 10.* As it's never to sink with any weight of its own, so 'tis eternally above the danger of being invaded. All our Deliverances now, without a Title to this, are but a short respite from a worse, and a longer Captivity. Let us therefore make it our chief Desire, that the Supreme Redemption may be drawing nigh. This Hope enlarges and shows it self 'a patient Continuance in well-doing: For the Work of Righteousness shall be Peace; and the Effect of Righteousness, Quietness and Assurance for ever. *Is. 32. 17.* *Finis.*